

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEEK OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT;
SEEK RIGHTEOUSNESS, SEEK MEEKNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah ii, 3.

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THE DOINGS OF CONVOCATION.

(From the Pall Mall Gazette.)

It is difficult to read the proceedings which take place in Convocation without casting a somewhat wistful look upon the days when it was kept in silence. It is hard to imagine a spectacle in every respect so unedifying as is presented year after year by the irresolution and weakness of the clerical debating club, which starts from no premises, arrives at no conclusions, and performs no other function than that of diminishing the respect that is still felt for the clergy in their corporate capacity.

That it can do nothing is not its fault, but its misfortune, or possibly its good fortune; but that, with unrestricted power of talk, it should not be able to show that if it had full power to legislate to its heart's content, it could do anything in the least degree worth doing, is a very serious matter. The true way to test the importance of this is, to suppose for a moment that Convocation could do as it pleased. What would it do? Its first act of course would be to depose the Bishop of Natal. Its next act

would be to get into an internecine dispute about Ritualism, which might probably end in a permanent schism. In order to depose the Bishop of Natal upon the broad merits of the case, it would be necessary to discuss questions and to lay down principles which would very probably produce a schism in another direction. In short, if the Church of England had a real legislature, it would almost immediately proceed to split into two, if not into three parts, of which no single one could with any propriety claim to be the spiritual organ of the whole nation, the Church of England, in any tolerably accurate sense of the words. This is a sufficiently obvious and well-known fact; but let us carry the matter a step further. What degree of moral or intellectual weight would be attached to the teaching of such bodies? Each of the three would be practically regarded as a respectable voluntary association for religious purposes, but no one would regard any one of them as expressing anything more than the private opinions of its members. The

spiritual authority, the power over men's consciences, of all or each of them would be exceedingly small, not smaller perhaps than the power of the present Church of England in the same direction, but, most assuredly, not greater. Every one knows how small that power is, and must be so long as the Church of England is a collection of clergymen and laymen whose opinions upon religious questions differ by every shade which is interposed between the confines of Rome and the confines of Socinianism. The matter may be shortly stated thus:—So long as the Church of England remains as it is, it will have no spiritual authority, because it has no distinct creed; or to put the same thing in other words, because its creed is ambiguous, and is interpreted in the most different manners by men of different parties. If on the other hand the Church of England were split up into sections, each of which did proximately know its own mind, and had a more or less distinct and coherent creed, they would exercise little spiritual influence over the world at large because of their multiplicity. The result is that, whether it remains as it is, or whether its constitution is altered, the Church of England can never be the authoritative spiritual teacher of the nation at large, simply because there are *bona fide* differences of religious belief between different sections of the community which must be recognized in one way or another, and of the removal of which, whether by force or by argument, there is not the very faintest prospect. Of course it is in Protestant countries that this state of things shows itself most plainly, but it would be easy to show that it exists all over the world, though here and there, as for example in Spain, the fact has not made itself so distinctly felt as elsewhere. Still, on the whole, and looking at the most important and active parts of the world, it may be asserted in general terms that almost everywhere men have before them ocular demonstration of the fact (which the existence of Mahometanism and Buddhism would have proved to them long ago if they had had eyes to see it) that no creed has that degree of evidence in

its favor which excludes *bona fide* doubt on the part of all who consider the subject fairly. Theology, in short, is not matter of science, but matter of opinion. Men may and do hold a variety of views as to its different doctrines, even the most fundamental and important, in perfect good faith, and as long as human nature is what it is, it may be expected that they will continue to do so.

What is the practical conclusion from this truth? It is, we think, that the notion of grounding religious associations upon identity of belief is a mistaken, though a very natural one. Of course, as long as the world lasts, men will not only differ, but will also agree upon religious questions, and the sense of such an agreement certainly produces a deeper union of sentiment upon all questions of real lasting importance than any other cause whatever. In an age like our own, however, the number of persons who, upon full and free inquiry (supposing them to be capable of it, which is a monstrous supposition), will really agree upon the great questions of religion, will always be comparatively few, and if people choose to form themselves into mutually exclusive societies upon the basis of their respective creeds, the result will be a considerable number of narrow and petty sects, sincere, no doubt, but incurably dwarfed and contracted. On the other hand, by a strong clerical organization, by a passionate claim of the possession of miraculous powers, and by all the arts which are characteristic in all ages of spiritual tyranny, it is possible to have a large Church based upon an authoritative theology; but this can be done only by falsehood, and more or less conscious fraud and tyranny, which defeat themselves in the long run by the hostility which they provoke. The Roman Catholics on the one side, and the smaller and stricter Protestant sects on the other, fall into faults from which it is impossible for them to extricate themselves by their pertinacious adherence to the false proposition that it is possible to eliminate doubt from theology. Once admit that you cannot do so, and the great obstacle to religious associations of any size which

may be convenient, and for any purposes which they can discharge, is removed. In one way and another the Church of England finds considerable room for doubt, and offers considerable securities that doubters shall not be vexed or disturbed within its communion, and this is one of its great recommendations. It ought, however, to be consistent with this principle. It ought not to try to dogmatize. It should recollect that in these days in which the impossibility of arriving at certainty upon theological topics forces itself upon the attention of every one who has eyes to see the commonest and most familiar sights, you cannot make a thing true by voting it true. You cannot answer the Bishop of Natal by deposing him. You cannot

frighten people, at least not many people, and not for any length of time, from looking for themselves into the questions which interest them, by recording the opinions of the Bishops and other Church dignitaries that it is wrong to do so. If the clergy would leave religious opinion to form itself, as it will do whether they leave it or not, and accept the position of being official philanthropists and educators—if, in a word, they would be theological students and moral magistrates—they would occupy an intelligible, immensely important, and eminently influential position. As it is, they are constantly clutching after the moon and tumbling into the water in search of it.

 THE "PALL MALL GAZETTE" AND THEOLOGICAL DOUBT.

The Church of England is in a most deplorable condition. What with Ritualism, which is making a great split in her already divided ranks, and heterodox Bishops, whom she can neither control nor depose, the church "*as by law established*" is having a hard time of it. The poor old lady, tottering and feeble, nearly ready to fall into her grave, sees her sons rising in rebellion against her, running counter to her decrees and canons and rubrics, making friends with her bitterest enemy—her mother Mrs. Rome, and finds herself constitutionally unable to exercise any power or authority in the matter. She is much to be pitied. Let us hope she will soon be buried out of sight, and be freed from all her troubles.

The *Pall Mall Gazette* can, to some extent, perceive her powerless condition, and says, "So long as the Church of England remains as it is, it will have no spiritual authority, because it has no distinct creed; or to put the same thing in other words, because its creed is ambiguous, and is interpreted in the most different manners by men of different parties." This is equally true in relation to all the different sects which have sprung

up in modern times. And the reason of this is, because these religious societies while aiming to impart instruction upon divine things, are mere human institutions. They have been founded and established by the wisdom of men. God has had no more voice in the matter than in the getting up of a banking establishment or a benefit society.

The Church of England, though hedged about with legal enactments, endowed with national funds, and supported by Parliamentary and Royal influence, has no more substantial claims to divine power and authority, than the most insignificant and un-influential sect which men have pleased to form upon their own responsibility. And her Bishops, though dressed out in all the pomp of their official robes, and dignified with the highest titles, have no more right to act for and in behalf of Deity, than the famous "Three Tailors of Tooley-street" had to represent "the people of England." Their whole claim to spiritual authority is founded upon the plea of Apostolic succession. So that all they possess has been obtained through a channel which they designate themselves as the most abominable and cor-

rupt—the Church of Rome. The Rev. Canon McNeil, the great champion of Protestantism, while speaking lately at a meeting of the *Liverpool Scripture Readers Society*, and denouncing Romanism, said—"If there was any saving power in the Church of Rome we had no business to leave it, and the very fact of our leaving it proved that we considered there was no saving power in it." If this be true, and we do not feel disposed to question it for a moment, how much saving power is there in the Church of England, which has nothing but that which she brought with her from the Church of Rome, and that church she acknowledges had none whatever? No wonder that her synods and convocations are derided and treated with contempt by her own officers and members, no wonder that her "creed is ambiguous," no wonder that it is interpreted according to the bias of each man's mind. She has no power to authoritatively declare what is truth, no spiritual influence to control the belief of her ministers or her people. She repudiates present revelation, and fixes the holy Scriptures as the limitations of her creed, while she has no definite rule by which to interpret them. No wonder she is described by the *Pall Mall Gazette* as "a collection of clergymen and laymen whose opinions upon religious questions differ by every shade which is interposed between the confines of Rome and the confines of Socinianism."

But strange to say, the *P. M. G.* rather likes this state of things than otherwise, and thinks that "the notion of grounding religious associations upon identity of belief is a mistaken, though a very natural one." Jesus! Peter! Paul! all ye Apostles and teachers of ancient times, what a wonderful mistake you made! It was very natural that you should entertain the notion of a united Church, composed of individuals from every creed and nation, "baptized by one spirit into one body," all joined together "in the same mind and in the same judgment," worshipping one God "in the unity of the faith," having "one Lord, one faith, and one baptism, and one hope of their calling," but you were quite mistaken, for the *P. M. G.* says so! And according to him you

were all guilty of "falsehood and of conscious fraud and tyranny," for without these he says it is impossible "to have a large Church based upon an authoritative theology." Why does not the *P. M. G.* speak out boldly, and declare his disbelief in the divine authority of Christ and his Apostles, and not pretend to believe in the Christian religion, and yet strike at the very root and groundwork of its existence—the authoritative teachings of its divinely appointed ministers?

The strength and unity of the Church which Christ formed, depended upon a divinely authorized ministry, who could declare in definite and unmistakable terms what was and what was not to be received as an article of religious faith, and who had power to depose or excommunicate either officers or members who would not hearken to the Church, and who taught or practised evil. And the weakness and division of the religious societies which men have set up, is attributable to the absence among them of any legitimate authority, or any recognized reliable standard of faith. While divinely appointed and inspired men ministered upon earth, the knowledge of the truth was enjoyed by all their sincere followers; but when inspiration ceased, and unauthorized men usurped sacerdotal functions, doubt and unbelief soon entered men's hearts, and now have almost universal sway. So widespread is religious doubt, that people have come to consider it inevitable. The *P. M. G.* says it is impossible to "eliminate doubt from theology," and lays it down as a settled fact, that "theology, in short, is not matter of science, but matter of opinion."

Inspired men have predicted that there shall be a time when "the earth shall be full of the knowledge of God," but that is impossible according to the principle enunciated by the *P. M. G.*, for theology, which is the science of God, he declares is not matter of science, but matter of opinion. The religious theories of men are, it is true, mere matters of opinion. But they are *spurious* theology. True theology—the science of God or of divine things can only be taught by divine power, and it is then as exact a science, and as far above mere matter of

opinion, as the science of mathematics, or any other of the exact sciences.

And why should it not be so? Is there anything unreasonable in the idea of knowledge unmixed with doubt in relation to divine things? Is God unable to make men understand the things of his kingdom? The very fact that men speculate so much about the things of God, and feel such an eager longing after something definite to satisfy their souls, is a proof that there is power within them to receive the knowledge which they lack. For it is a want of their spiritual nature which seeks to be supplied. But that supply cannot come from an earthly source, it must flow down from the Eternal Fountain, and he who drinks from that stream will be fully and completely satisfied.

The true light of God, which is comprehended in the science of theology, dissipates doubt as surely as the light of the day-king scatters the shades of night. Paul spoke understandingly when he said to the Saints—"Ye are all the children of light and the children of the day, we are not of the night nor in darkness." The Lord must be indeed a poor teacher, if he is unable to impart knowledge to his children. And his system must be indeed a miserable one, if it have no fixed rules, and is left a mere matter of opinion.

The fact is, that true theology has not been taught for hundreds of years, and for this simple reason, that there have been no inspired men on earth authorized of God to teach it. All that popular religious teachers have been able to do is, to comment upon and weave new theories out of the few disconnected threads of theology left from the mantles of the ancient masters. No inspiration has been expected from heaven, no re-establishment of the divine order of the Priesthood has been sought for. But men have gone on feeling their way in the dark, and when they have grasped anything that has seemed to them like that which they were seeking for, they have boasted of their wondrous light and clearness of vision.

But in these latter times God in his mercy has revealed anew the first principles of the science of theology, and has given to chosen men authority and ability to instruct all who are willing to be taught. Thousands have demonstrated its truth to their infinite joy and thorough satisfaction, and are advancing in the knowledge of divine things. For Christ has placed in his Church again Apostles, and Prophets, and Evangelists, and Pastors, and Teachers, "for the perfecting of the Saints." With them doubt is being "eliminated from theology," and that theology is really "matter of science." Its principles are not left as mere "matter of opinion," but are definite, plain, and demonstrable to all who will obey them.

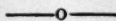
And this is the testimony which we and all the Latter-day Saints bear to the whole world, that God has established again on earth the true order of the holy Priesthood, and that through those whom he has appointed he is manifesting the true science of divine things, that he will shortly overthrow the systems which men have formed and falsely called by His name, and punish those who have led mankind astray—and that the promised time is not far distant, when "a man will not have to say to his neighbor, know ye the Lord? but all shall know him, from the least to the greatest," for the rebellious and proud, and all that do wickedly, shall be consumed as stubble. And they that remain shall be "all taught of the Lord," for he has raised up "pastors who shall feed them with knowledge and understanding" by the power of inspiration from on high.

Therefore let editors and priests, as well as those whom they attempt to instruct, turn to the Lord with all their hearts, and seek for instruction from his appointed servants, and their doubts and divisions will flee away, and their souls will be illuminated with the pure light of everlasting truth.

CHARLES W. PENROSE.)

Uncertainty! fell demon of our fears! the human soul,
That can support despair, supports not thee.—*Mallet.*

JERUSALEM AND ITS TEMPLE.



The Rev. Professor Porter, D.D., LL.D., who had for fourteen years been a resident of the Holy Land, recently delivered a graphic lecture in the Ulster Hall, Belfast, on "Jerusalem and its Temple: with Notices of the remarkable excavations now being made by English Engineers." The lecture was delivered under the auspices of the Masonic body, and the object was to raise funds for carrying out the excavations now being made by the Royal Engineers, under the patronage of her Majesty, with a view to the discovery of the ruins of the Temple. The hall was fairly filled, and the attendance was influential. A great many members of the Brotherhood, who wore the insignia of the Order, were in attendance. Sir Charles Lanyon, M.P., architect, Deputy Provincial Grand Master, was voted to the chair.

In speaking of the enormous sub-structure of the Temple, Dr. Porter said:—It is, doubtless, to these sub-structions the sacred writer refers, when he says—"And the foundations were of costly stones, even of great stones, stones of ten cubits, and stones of eight cubits." On the south-west and south-east the foundations of colossal walls were laid nearly at the bottom of the Tyropeon and Kidron. Josephus's account of it is almost startling:—"They surrounded Moriah," he says, "from the base with a triple wall, and accomplished a work which surpassed all conception. The sustaining wall of the lower court was built up from a depth of 300 cubits (450 ft.) and in some places more. There were stones used in this building which measured forty cubits." Perhaps some may be inclined to smile incredulously on hearing such measurements as these; if so, just wait a little till I describe the wonderful discoveries made by recent excavations.

In describing these discoveries, and in reference to the southern wall, the lecturer said.—

"We go first to the south-east angle. Here is a magnificent fragment of the Temple, and one of the finest speci-

mens of mural architecture in the world. The stones are colossal, ranging from 10 ft. to 30 ft. in length, by 5 ft. in height—all noble 'corner stones,' polished after the similitude of a palace." The elevation of the wall above the present surface is 73 ft. The Royal Engineers sank a shaft to the foundation, which they discovered at the depth of 60 ft. This angle must, when perfect, have been 140 ft. high. And this is not all. It stands on the rocky side of Moriah, which sinks, almost perpendicularly, 200 ft. to the bottom of the Kidron. And, besides, on the top of the wall stood the royal porch, 100 ft. in height. Consequently, the summit of the porch was 240 ft. above the foundation of the wall, and 440 ft. above the Kidron! This was that 'Pinnacle of the Temple' which was the scene of one part of our Lord's Temptation. We now go over to inspect the still more extraordinary discoveries at the south-west angle. We pass on our way two ancient gates, which opened from the low suburb of Ophel, where the priests dwelt, to long subterranean avenues leading up to the Temple. The masonry of the south-west angle is even finer than that of the south-east. At present the angle rises 90 ft. above the ground. Captain Warren, with great labor and at no little risk, sank a shaft, and discovered the foundation laid upon the rock, at the enormous depth of 100 ft. The grandeur of this angle almost surpasses conception. The corner stones are colossal, measuring from 20 ft. to 40 ft. in length, by about 6 ft. in height. One stone, which I myself measured, and which is placed 110 ft. above the foundation, is 34 ft. long, and weighs above 100 tons! I believe I may say that to raise a stone of such dimensions to such a position would try the skill of modern engineers. It was near this angle the bridge stood which spanned the Tyropeon, connecting the Temple with the Palace. The remains have been discovered. The following measurements will give some idea of its stupendous size and gran-

deur:—The spring stones of one of its arches are 24 ft. long by 6 ft. thick. The breadth of the roadway was 50 ft., corresponding exactly to the central avenue of the Royal porch. The span of each arch was 46 ft. The height above the bottom of the Tyropeon was 225 ft. This stupendous bridge would bear favorable compari-

son with some of the noblest works of the present century. Can we wonder that, when the Queen of Sheba saw it, 'there was no more spirit left in her?'

The lecture closed with a stirring appeal for aid to the Exploration Fund.—*Builder*.

PALESTINE EXPLORATION FUND.

TO THE EDITOR OF THE TIMES.

Sir.—Since my last communications, on the 11th and 17th of January, Lieutenant Warren has continued his researches at Jerusalem, chiefly in the Tyropeon Valley, under the west wall of the Haram area, at the two arches known respectively as "Robinson's" and "Wilson's."

1. At the former of these, which it will be remembered is at the south-east corner of the Temple enclosure, the first pier has, after much tunnelling, been discovered at a depth of 42 feet below the surface of the soil, and 41 feet 6 inches from the Temple wall. The pier is 12 feet 2 inches thick (E. to W.), and 45 feet long (N. to S.); two courses, 3 feet 9 inches and 3 feet 6 inches, are standing, and part of a third; the pier is not of solid masonry, but is constructed, apparently for economy, with hollow spaces inside, in a way which would be unintelligible without a sketch. Thus the arch (whether single or the first of a viaduct remains to be determined) was 41 feet 6 inches span, 45 feet broad, and 64 feet from the foundation of the pier to the underside of the key-stone. Between the pier and the Temple wall is a pavement, upon which lie the huge stones of the arch, huddled together just as they fell, probably at the siege by Titus. The depth of the gully below this arch is, as I have shown in former letters, almost certainly 100 feet below the present surface, or some 60 feet below the pavement just spoken of; and it is, therefore, probable that below the pavement there is another arch, and beneath it the stream of the Tyropeon

Valley. To explore this and trace the course of the ravine, which may, perhaps, have bent round to the east and cut off the Temple mount from Ophel, will be the next step.

2. "Wilson's" arch springs out of the Temple wall just as "Robinson's" does, but 550 feet further north, and is the same span within six inches. Here the remains of the viaduct are more plentiful and more obvious than at "Robinson's." The great arch is standing, perfect, and four arches have been discovered in prolongation of it towards the west. These arches decrease in height as they go westward, and terminate in an arched passage or tunnel 10 feet wide, which has been traced for 120 feet, or 230 feet west of the Temple wall. The passage appears to lie under the street of the Bab-es-Silsile, which runs from the Jaffa Gate to the Haram area. The arches are built upon others below them, which were perhaps employed as tanks, and they would seem to be the centre of an immense and complicated system of reservoirs, passages, and aqueducts, which Mr. Warren is engaged in unravelling, and of which I hope shortly to receive plans and full information.

3. On the hill south of the Temple wall (usually called "Ophel"), six shafts are being sunk to determine the contours of the original ground, the ultimate direction of the Tyropeon ravine, and the existence of houses or other edifices. In one of these shafts Mr. Warren has had the singular good fortune to come upon the continuation of a passage leading south from the wall, which he formerly

struck in the deep shaft near the S.W. corner (pages 23-24 of the printed papers), but which he was then obliged to abandon. The passage is thus traced for 350 feet, and still runs on southward.

A little opposition had been encountered from some of the proprietors of houses in the neighborhood of "Wilson's" arch, partly arising from fear, partly from a desire for *bakshish*; but Mr. Warren was firm in passive resistance, and through the kind intervention of Mr. Noel Moore, our Consul, with the Pasha, the resistance has been overcome, and the works are proceeding as before. I have obtained the permission of my committee to send out more assistance, and I hope that in a few weeks the hands of Mr. Warren and his able coadjutor, Sergeant Birtles, will be strengthened by the arrival of two more men, and that the work may be extended and pushed on with the same vigor and earnestness which has marked their progress throughout.

This of course entails a larger expenditure than before, and I therefore renew my entreaties to all those who desire to see this most important and useful investigation carried on to completion, to give their pecuniary assistance to it. Without plans, and an

amount of detail inadmissible into your columns, it would be impossible to make the matter intelligible to the general reader. What I have said above will, I hope, make it evident to all that we have, as it were, lifted the corner of the veil which covers a truly extraordinary system of ancient existence. To those who wish to know more I may say, that all Lieutenant Warren's drawings have been lithographed and his letters printed, and may be had on application to me, or to Messrs. Bartlett, 186, Fleet-street. The interest of the work increases at every step. The Institute of Architects were good enough at their last meeting to admit that it had strong claims on their notice.

The Biblical side of the question has been too well urged by the Dean of Westminster and others to need a word from me, and I hear that the enlightened and powerful body of Freemasons intend to give their active support to this attempt to reveal the edifice which is the very corner-stone of their world-wide fabric.

I append a list of donations received since my last letter, and am, sir, your obedient servant,

GEORGE GROVE, Hon. Sec.

—*Letter in the Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 21, 1868.



JOURNALISM IN UTAH.

"MORMONISM" aims at the universal diffusion of all useful knowledge. Not only that kind of knowledge which is generally called religious, but also that which is termed secular. Though in the vocabulary of the Saints there are, strictly speaking, no such distinctions as religious and secular in regard to knowledge. With them all truth is divine. Mathematical truth is just as much God's truth, as any principle contained in a direct revelation from heaven. So with all truth wherever it may be found.

The desire of the Saints for the diffusion of knowledge is manifested in many ways. The number of schools which they keep open for the instruction of both young and old, the numerous lectures which are delivered among them on various subjects, their music classes, lyceums, &c., are evidences of the tendency of "Mormonism" to enlighten and elevate. But in nothing has this been more clearly shown than in their efforts to sustain the press. Wherever and whenever their enemies have given them breathing time, they have always published some periodical in the interests of everlasting and universal truth. Amidst the mobbings, drivings, and persecutions they have endured, wherever they have halted long enough to erect a shelter for their families, the carefully preserved type has been brought forth, the press erected, and pages from the volume of truth have been published to the world.

At the present time Utah can boast of several interesting and well conducted periodicals. The DESERET NEWS is the pioneer newspaper of the Rocky Mountains, and the organ of the Church. Originally it was only a weekly sheet, but it has advanced in public favor and usefulness, until now, under the able editorship of Elder George Q. Cannon, it has increased to three distinct papers—THE DESERET EVENING NEWS, THE DESERET SEMI-WEEKLY, and DESERET WEEKLY NEWS. The SEMI-WEEKLY TELEGRAPH, and the SALT LAKE DAILY TELEGRAPH, both edited and published by Elder T. B. H. Stenhouse, are also very popular, entertaining, and instructive newspapers, and circulate extensively through all the Territories of the great West. The JUVENILE INSTRUCTOR, edited and published by Elder George Q. Cannon, is a semi-monthly illustrated magazine, which is doing an immense amount of good among the children of the Saints, inculcating principles of moral and religious excellence, and holding out historical examples worthy of imitation.

For some time past the need has been felt in Utah of a periodical devoted to literature, science, and art. We are happy to say that this popular want is now being supplied by THE UTAH MAGAZINE, a weekly journal edited and published by Elder E. L. T. Harrison, the first No. of which was published on the 17th January. In this issue of the STAR, we present our readers with the editor's "Dedictory." We wish him every success in his enterprize, and hope that his interesting magazine will be extensively patronized, to the exclusion of the trashy, sensational sheets which hitherto have found their way into our growing Territory from the corrupt cities of the East.

The above-named periodicals are all published in Salt Lake City. There are quite a number of manuscript newspapers published in the different settlements in Utah, situated at a distance from the city. These are all exceedingly useful in their respective localities, and we hope they will develop into printed permanent journals as the population increases.

We have just received the first No. of OUR DIXIE TIMES, edited and published by Elder Joseph E. Johnson, at St. George, Washington co., U.T. We present our readers with his "Salutatory," and our congratulations to brother Johnson upon his re-occupation of the editorial chair. These additions to Utah literature are evidences of the growth and prosperity of the Saints, and of their intellectual progress.

From Elder George Goddard's letter, it will be seen that at the School of the Prophets President Young introduced the subject of phonetic literature, and a resolution was adopted to procure type and all necessary materials for

the publication of school books, and all other works necessary for the instruction of the young, to be printed in the Deseret Alphabet. This movement will no doubt result in a great and important revolution in the literature of the Saints, and will one day have its effect upon the whole world.

Our faith and good wishes go with our brethren in all their undertakings for the benefit of the Saints and the enlightenment of all mankind, and we hail with joy the approaching day when darkness, ignorance, and superstition shall be entirely driven from this lower world by the glorious light of God's eternal truth. ✈



DEDICATORY.

(*The Utah Magazine.*)

This morning we present the first pages of THE UTAH MAGAZINE, a journal "devoted to Art, Science, and Education," and most appropriately, for we open them amidst a people whose theology assigns a mission—a perpetuity and a glory to Science and Art, to which the creeds of the world furnish no parallel.

To those who have never studied how much the natural tendencies of the faith of this mountain people necessarily does for Art and Science in comparison with other faiths, this statement will of course appear extravagant—we expect it to do so;—but this idea will subside when such readers have answered to themselves the practical question, what does their own religion, or any other they are acquainted with, say directly in behalf of these pursuits, and to give the question a still fuller scope, what relationship and utility to man, as an eternal being, does their religion assign to Art and Science. The "Christian"—and we need think of no other religionist at this moment—will reply, mine assigns him none. Art and Science are matters outside of religion, destined only for mortality, and prepared to perish with the dust of their admirers. A true answer of the creeds of all Christendom to such a question would be:—"Art and Science are not constituent parts of our Theologies; they are practised by our believers, but not because of our beliefs; we know of no eternal future for such employments." Speculative men like Sir David Brewster or Dr. Dick, venturing beyond the limits of their creeds, have, it is true, supposed it probable that researches into the wonders of Nature and Science may form one of the pursuits of man's future life, but they have done so on their own authority as philosophers, and not as religionists—no presbytery, no assembly or synod has declared such an idea divinely true. As far as all such creeds are concerned, Art and Science have developed themselves unaided and alone—no priest has crowned them with divine sanction—no creed has associated them in the faith and hope of a people. At the best, they have been entitled "Handmaids to Religion,"—but Handmaids destined to be left outside the gate when celestial life is opened to humanity.

Not so with the faith of the people we address;—they have a nobler creed concerning man. In the comprehensive immortality declared by them, all his faculties and powers are included—the skill of his hand, the wit of his brain, and the ambitions of his soul. Art and Science are the essentials of his intellect, if that lives—and it will eternally—they must live also. "Mormonism" alone, therefore, of all creeds, recognizes and declares the immortality of the

intellect associated with its natural pursuits—subordinate in that condition, it is true, as it should be now, to the moral and higher qualities of our nature; but no less there. This it declares with its whole force as a religion. It cries to Art and Science, "Thou art immortal." To every faculty of the human mind it says, "You can never die." The artist, under the impulse of this belief, rejoices like a giant preparing to run an eternal race; mechanical genius sees an endless road for its explorations, while the philosophical mind has double joy in its studies, for it has no pursuits to drop this side of the grave.

Thus, as a community, we back Art and Science with a force unheard of in the world before. Instead of considering them mere "Handmaids" to Theology, we include them in the Theology itself. Instead of regarding them as matters of temporary utility, and binding up their records at the hour of death in the dead-clothes of their professors, we assign them an eternal value, and prophesy their victory o'er the grave, and envelop them in the immortality of the race to whom they belong. To that people, then, first to preach the full mission of Art and Science, and to their cause, we dedicate this little tributary to that mighty stream of moral and intellectual truth destined to refresh and invigorate a world. And here let us ask the question, if science unaided by religious authority has travelled so far, and so much benefitted our race with the darkened prospect of its short-lived life ever before its professors, where shall its explorations cease, and what shall be its results in the hands of a people who have a clear vision of its endless destiny, and with whom all the benefits or pleasures derived from its pursuits to-day, are but faint shadows of far grander results in worlds to come?

SALUTATORY.

(Our *Dixie Times*.)

Upon a spot once livid with the fires of a vast volcano—yes, in the very crater—where once the ashes, sand, and dust burst thickly and darkly forth, followed by the red blazing torrent, and still marked with the once molten rock that gushed out a fluid mass—we have pitched our tent, spread our blanket, and settled down. With press erected, type on end, a clean sheet and our best bow, we again appear, not for applause, but with hopes of gaining your honest approbation, to earn which fairly shall be our constant endeavor. Our newly adopted country, to the casual eye, is sandy, rough and precipitous, rocky, naked and forbidding; and yet we think we can discern in the no distant future, with industry and energy, comfort, competence, and wealth—not hidden under the rocks or in quartz veins, but under the surface of the soil of our many valleys and hill sides, in the springs and streams of water, in the banks and ledges of clay, lime, sand, and building stone; and though our resources may not be considered extensive, yet we have scope enough to engage all our thoughts and our time. We are a quiet people, and need little law and few lawyers. We are remote from political exigencies, and not very ambitious, so we have small use for politics. Our religion is simple, requiring no elaborate expounders, and as we have no idlers or brawls and drunkenness, our cause

cannot be devious, having little left but current news and a constant effort to assist in developing our resources, wealth, comfort, and happiness to attend to, cutting off all hope of sensational articles from our columns.

Let us see! what shall be our programme—no, we can't say. Time must do it—wait!

LEFT FOR THE EAST.—This morning (Feb 17th) at half-past six o'clock, General H. B. Clawson, of the firm of Messrs. Eldredge and Clawson of this city, (accompanied by his wife,) and William C. Staines, Esq., took their departure for the East on the stage. General Clawson has been selected to act as agent to take charge of the extensive immigration operations and interests of the Church of Latter-day Saints in the East this coming spring and summer. In this business he will be assisted by William C. Staines, Esq., whose past experience and faithfulness in the same position on two previous occasions, are sufficient guarantee that he will ably assist General C. in bearing the burden of care which will rest upon him.

Both these gentlemen go on their mission with the full confidence of the people, and many a fervent prayer will ascend in their behalf, that they may be successful in all their movements. They are well qualified by a knowledge of what is required, and by integrity and business aptitude, to discharge in the best possible manner the duties entrusted to them. This business has always required trustworthy, diligent, and experienced men to attend to it properly—men of judgment, and good practical habits. But this year especially, more than any that has preceded it, these qualities are likely to be called into requisition, for the numbers of those immigrating will be greater by far than they have ever been since our people commenced to immigrate.

It is a mark of great confidence to be selected to attend to these responsible duties; but we feel assured that under the blessing of the Lord, brothers Clawson and Staines will prove every way worthy of it.

In addition to his public duties, Gen. Clawson will have the affairs of the firm of which he is a member—the purchasing, forwarding, &c.—to attend to. The business of Eldredge and Clawson in the East must of itself be very considerable. To Mrs. Clawson the trip will be full of novelty. She has never been out of the mountains since she came here, a mere child, upwards of nineteen years ago. The outside world will be new to her; but amid all its novelty and attractions, her mind, we doubt not, will often revert to, and long for her calm and peaceful home in this valley. We wish the party a pleasant journey and a safe return.—*Deseret Evening News*.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 16, 1868.
President Franklin D. Richards.

Dear Brother,—I feel as though a word from me would not be unac-

ceptable to you, therefore I sit down to pen you a few items concerning our mountain home, and the feeling of the Saints in Zion.

The Legislature is still in Session,

but will close on the 21st inst. We have not had much business to do; our labor has been much abridged in consequence of the law passed by Congress prohibiting Territories from granting private charters.

On Friday, Feb. 7, 1868, President Young, accompanied by Elders Heber C. Kimball, Wilford Woodruff, E. F. Sheets, Joseph F. Smith, A. O. Smoot and others, started for Provo. A great change has taken place in the administration in that locality. Brother A. O. Smoot is elected Mayor of Provo, and presiding Bishop of the whole county; Wilford Woodruff, Joseph F. Smith, George Bywater, A. F. McDonald, and Daniel W. Cluff, City Councillors; E. F. Sheets, Wm. Miller, and Myron Tanner, Aldermen. They report the spirit of the people in that region as very good.

Last week, in company with Bishops Maughan and Rowberry, I visited Tooele and Grantsville. We had an excellent time there.

It will no doubt be a source of great joy to the Saints in Europe, to hear that the Saints in Zion feel liberal in donating for the emigration of the poor. Cache Valley manifests a good feeling in that direction, as do also other places where I have visited. The missionaries in Cache Valley have done well, and have been blessed in their labors among the people who, in the place of spending so much time in dancing, are occupying their minds in studying, and posting themselves in literature, in religious principles, and various branches of education.

I have enjoyed myself exceedingly this winter in visiting the Wards and preaching to the people, also in attending the School of the Prophets. Much valuable instruction has been given there by President Young and others, which strengthens our spirits and fortifies our minds.

Times are very dull at present as regards money; goods are very low for cash, but a reaction is expected very soon, and those who have stored their grain will reap the benefit of the high prices of produce.

An individual of questionable character, a short time ago, seduced the daughter of one of our brethren, named Hughes. Brother Hughes

hearing that all was not right, came to town, and put the seducer in the hands of the city police. Next day the trial came on, and brother Hughes's daughter testified to the seduction, stating all particulars. This grieved the father, who walked up to the seducer and shot him through the breast, not, however, fatally, as he still lives, although very low, and hardly expected to recover. This shows the fate of the transgressor, and should be a warning to those who come here with evil in their hearts.

Governor Durkee seems willing to sign the laws that we make, and is very kind and sociable. The STAR comes regularly, and is very interesting. The families of the missionaries are all well, as far as I know.

I should judge from the signs of the times, and the spirit that rests upon our leaders, that great events are near at hand.

The great Union Pacific Railroad will, it is expected, reach Green River next summer or fall. Where it will come into this valley is not yet known to us, yet it is decided in the minds of the people that it will either come by Weber canyon or Bear river.

There is very little snow left on the ground, but the weather is still very cold.

I have had the privilege of visiting at your house; your wife Jane is as amiable and interesting as ever, and thinks as much of her husband and family as ever. Your son Franklin is very kind and courteous, and your daughter Josephine has grown up to be a fine figure, and in her manner worthy of imitation.

Please give my kind love to brothers Preston and Penrose, and all the brethren with you.

The brethren of the Twelve here, and many of the hon. members, wish to be kindly remembered to brother Franklin.

Praying for the prosperity of the Mission over which you preside, I remain your brother in the Gospel,

E. T. BENSON.

Salt Lake City, Feb. 16, 1868.

Brother Franklin,—We are still in the midst of a cold winter. The last week of the Legislature has arrived,

and, as usual, the most important part of the work is yet unfinished. The House has commenced its evening session.

The President's visit to Provo had a good influence. Brothers Sheets, Smoot, and Bywater, are going to move right up.

The President has bought Bishop Miller's property—his dwelling-house and orchard, for twelve thousand dollars; he is going to move one of his families there.

Brothers W. C. Staines and H. B. Clawson and wife are going to start east in the morning, to look after the emigration. There are a great many cattle donated in aid of the fund; greenbacks are very scarce; merchants complain bitterly for want of currency.

Your brother in the Gospel,
GEO. A. SMITH.

Salt Lake City, Feb. 12, 1868.
Elder Franklin D. Richards.

Dear Brother,—We are having some choice seasons of instruction, semi-weekly, in the theological class connected with the School of the Prophets, President Young as our head teacher. The subjects of oneness, or union in sustaining ourselves commercially, &c.; also the Word of Wisdom, a revival of our fast day observance, attending meetings, and offerings for the poor, are being taken hold of by the Saints more generally than ever before, also raising means for emigrating the poor.

In the minutes of the Bishop's meeting to-night, I read that nearly 50,000 dollars were raised for that purpose in Cache Valley, and I do not know that other counties will be one whit behind that in proportion to their size and means.

President Young strongly advocated the general introduction of the Deseret Alphabet, and that the same be taught throughout the Territory in all our Sabbath schools; said the Regency would be instructed to send for new type of the same, and have thousands and tens of thousands of small interesting books published, to be disseminated through our Sunday schools, which, by-the-by, are established in nearly every settlement throughout the Territory; and all who were willing to aid him in this important undertaking, were asked to uplift their right hand, when every Bishop, Councillor, Teacher, and Elder present raised their hands: he then said, "God bless you brethren." This was about two hours ago, at the Bishop's meeting. There are nearly 250 scholars attending the school referred to, and your humble servant has the pleasure of calling their names every Monday and Friday, which occupies about 15 minutes each time. Our number was augmented by the members of the Legislative body.

Permit me to remain your friend,
and brother in the Gospel,
GEORGE GODDARD.

SUMMARY OF NEWS.

The number of wrecks reported for the week ending Saturday, March 7th, was 104, which increases the total for the present year to 443.

The *Memphis Avalanche* says there are twenty thousand starving negroes in Memphis, living in filth and rags, who are kept alive only by stealing. Deploable as this may be, it is the case to a greater or less extent in every Southern town and city.

A hand, in horse measure, is four inches. A fathom, 6 feet, is derived from the height of a full grown man. An Irish mile is 2,240 yards; a Scotch mile is 1,984; a German is 1,809; a Turkish 1,826. A legal stone is 14 pounds in England, and 16 pounds in Holland.

Sir Samuel Baker, in his late book, "The Nile Tributaries of Abyssinia," says—"There is no divorce court among the Arabs. They are not sufficiently advanced in civilization to accept a pecuniary fine as the price of a wife's dishonor; but a stroke of the husband's sword, or a stab with the knife, is generally the ready remedy for infidelity."

Nearly 20,000 colliers in the St. Helen's district have "turned out" in opposition to a resolve on the part of the employers to reduce wages to the extent of 15 per cent. The men are willing to submit to a reduction of 10 per cent., but the employers adhere to their own terms.

A southern lady, who is the wife of a prominent and extreme radical, residing in the Northern States, while engaged in plucking the grey hairs from her husband's moustache, was asked by him—"What are you doing, my dear?" "Only carrying out your own policy, sir—exterminating the whites for the benefit of the blacks," was the reply.

The jealous man is alwuz a huntin. He is alwuz a huntin for sumthin that he don't expekt to find, and after he has found it, he is mad bekause he has. These fellers don't believe in spooks, and yet they are about the only folks who ever seen enny. A jealous man is alwuz happy jist in proportion az he is miserable. Jealousy is a disease, and it is a good deal like sea-sickness—dreadful sick and kan't vomit.—*Josh Billings.*

Self-denial is the great pivot of our moral being—the dividing line between a great and a bad man. A man need not go from home to be heroic; he need not go from himself to be "greater than he who taketh a city." He need not seek any other theatre for conquest than himself. He has here enough to do—a thousand battle-fields.

A letter from Rome, in the *Corriere delle Marche*, states that the sum to be paid for the dispensation asked from the Pope on the occasion of the marriage of Prince Humbert with his cousin, the Princess Marguerita, will be £4000.

A New York paper of Feb. 19th, says—"A Newfoundland dog was seen carrying a bundle in his mouth down Second Avenue, on Thursday night. Arriving at No. 451, occupied by Mr. Van Winkle, he walked up the steps, and, having deposited the bundle on the topmost step, ran off. The package contained a female infant about one week old."

During the first week of March, the streets of London were placarded with an announcement headed in large letters, "Want, Want, Want!" and calling a great meeting of men and women in St. James's Hall, for the purpose of considering what should be done for the thousands of homeless and starving people now about London, and for discussing to what the present stagnation in trade is attributable.

BLACKBALLING IN HIGH LIFE.—The ballot at Brooks's has recently been fatal to several distinguished aspirants. Among other candidates who during the last fortnight have been rejected by this exclusive society, may be counted the eldest son of an earl and parliamentary representative of an important constituency. It must be agreeable to the members of the club to reflect that, if the claims of all to continued membership were put to the test of the ballot-box, it would be inevitable, in the present temper of the society, that every man should be blackballed!—*Echoes from the Clubs.*

THE ENGLISH LANGUAGE.—The following is an illustration of the fact that we may write or speak the English language and still use an unknown tongue. The words below can all be found in the dictionary, and all are grammatically used, and yet the thing is as hopelessly dark as if written in Chinese. It purports to be a letter from an author to a critic—"Sir,—You have behaved like an impetiginous acroyle! Like those inquisite, crass, sciolists who, envious of moral celsitude, carry their pugnacity to the height of creating synposically, the facund words which my polymatic genius uses with uberty to abligate the tongues of the weestless! Sir, you have crassly parodied my own pet words, as though they were tangrams. I will not coasservate reproaches—I would abduce a veil over the atramental ingratitude which has chamfered even my undisceptible heart. I am silent on the oscillation which my coadjuvancy must have given you when I offered to become your fautor and adminele. I will not speak of lippitude, the ablepsy you have shown in exacerbating me—one whose genius you should have approached with mental disalcation. So I tell you, sir, syncophically, and without supervacaneous words, nothing will render ignoscible your conduct to me. I warn you that I would vellicate your nose, if I thought that any moral diathrosis could be thereby performed."